835 /35 cont./ occur at the courts of princes without being further discussed in public, even though they led to pregnancy.

484 In the same manner the court of justice handled a case
835 of a man's relations with his stepdaughter, and that of a man
593 with his stepgranddaughter. The court of justice declared
608 that although no blood relationship existed between the accused, these two young women were nevertheless regarded as daughter and granddaughter respectively, because they had lived with their stepfather and stepgrandfather from childhood on and had been reared by them. Here there exists a certain doubt, therefore, whether the case can be regarded as salimara'.

608 Cases of sexual relation between a woman and her stepson
835 were not registered. This does not mean that these do not occur. At the most it may mean that these cases occur less frequently than those in which the man belongs to the higher generation (1).

587 1. The idea exists that when a
593 widower remarries, his second wife treats her stepchildren with less kindness than her own. No heart-rending examples of this could be noted, however. In
[574] one case the hostile attitude originated with the two girls who suspected their stepmother of having killed their own mother by means of a formula (pangassengang), in order to be able to marry their father.

The relationship of a man
[578] with his stepson is a tense one. Quarrels occur that lead to physical violence and fights such as are unknown between a man and his own son.

1 [i.e. incest. - Aug/st]

Makassar OG6 ●
Borneo OC1

Nias OD11
Ceram OH9
Malays AN5
Minangkabau OD10

N 532 769 [557 cont.] a human shape and are called adju. One finds a number of these images in every house; they play the same role as the korwar.

C 775 769 323 Another and more peculiar way of representing the souls of the deceased which deserves special mention is found on the island Boeano west of Ceram. Here the abode is believed to be small pots or urns, which, like the korwar and adju, are the media, for communicating with it. These little pots, buli-buli, are of coarse porcelain and are divided into male and female. The former are in high relief and have no cover, whereas the latter have one. A special little house is erected for the buli-buli. Although it is more generally believed that the souls are disembodied, nevertheless it is likewise believed that they have the power to change temporarily into one or another body, even into that of a human being. Furthermore, it should be kept in mind that the spirits and souls, although wandering about freely, are thought to prefer certain places as their abode, such as in rivers, on mountains, and in graves. As to the nature and character of the souls, it can be stated that they are generally regarded as good spirits. One must take care, however, not to offend or neglect them, or one will have to fear their vengeance.

I 776 753 [558] Besides the souls of the deceased, good and evil spirits are worshiped. Calamities, accidents, etc. are caused by their influence, as are illnesses, because they snatch the soul from the body and torture it.

MM MK B MI

f. Vampire and Werewolf

I 774 754 753 761 To enumerate all the evil spirits here would carry us too far afield. We shall, however, name a few that are believed in generally in the Malay Archipelago. In the first place, we have in mind a kind of spirit that has a human shape during the day, but at night leaves the trunk behind while the head, neck, and intestines wander about, causing all kinds of harm, especially sickness, or even bring about death by sucking the blood of

Timor OF20
Moluccas OH1

Makassar OG6
Borneo OC1
Minangkabau OD10
Malays AN5
Tagalog OA36

MI [558 cont.]
MK sleepers. These spirits bear various names. Among the Malays
MK of Sumatra they are called palasib or, according to Minangkabau
I pronunciation, pălăsiĕq; among the Batak, palasik, and elsewhere
BR in Malayan lands, penanggalan. Among the Dajak in particular
774 the belief in these spirits plays an important role. They are
754 called hantuen, and in nearly every region of the southeastern
753 division there are persons who are suspected of being hantuen.
761 Naturally, there is great abhorrence of marriage with such a person. It is said, however, that such marriages sometimes occur, because one does not always know. If it is regarded as proved that someone is a hantuen, then he is put to death with the greatest tortures. Among the Buginese these spirits are called paeppo,
MK among the Makassarese popokang. Among these peoples, they
[562 are exclusively women. If a woman is thought to be such at the
681] court, she is immediately reduced to slavery and sentenced to pounding kemiri nuts all day long every day, which is a means of preventing her nightly wanderings.

T The belief in these beings also exists in the eastern part of
MD the archipelago, in the Moluccas and on Timor. They are called
Tm 754 suwangi or swangi here. Especially when a ruler dies, a swangi
761 is often blamed for it. The person accused of being the swangi
753 [559] is put to death and his relatives are made slaves. Among
774 the Tagalog on Luzon, who believe in these spirits, they are called magtatankal.

g. Pontianak

MD Another spirit that is generally feared is the pontianak, the
I name of the spirits of women who died before delivery. Every
755 woman who dies in childbed becomes a pontianak. They gen-
[845] erally show themselves in the form of a bird and are therefore flying ghosts. These pontianak who could not enjoy motherhood
MD before their confinement, begrudge that of their sisters and al-
I ways try to harm pregnant women. It is not pregnant women
[843]

[635 cont.]

776 A consequence of the latter is that the belief in good and evil spirits is also found among the Buginese and Makassarese. They are referred to by a few general designations that were adopted in former times from the Hindu-Javanese. Generally speaking, the tutelary spirits are called rewata in Makassarese, dewata in Buginese, the Hindu-Javanese dewata; the Sanskrit devâta. Another category is called sangiyang, the well-known Hindu-Javanese sanghjang. Among them Sangiyang Sarri, the same as Dewi Sri, deserves special mention. She is the spirit of the rice and is identified with it.

At the head of the spirits stands Batara Goeroe = Siva, often simply called Batara, who, as the name indicates, is likewise of Hindu-Javanese origin.

754 Among the evil spirits--popokang among the Makassarese, pappo among the Buginese--a primary role is played by those whose heads wander around at night while the trunk remains in bed. Here they are always women. If there is a woman at court who is thought to be a popokang, she is immediately made a slave and sentenced to pound kemiri continuously as a means of preventing her from going out at night and doing harm. Besides these, there are the pontijana, the spirit of women who died
766 in childbirth. If a woman dies in childbirth, an egg is put un-
775 der each of her armpits, her hands are pressed tightly against
754 the body, and some needles are stuck inside her clothing.
845

We shall not discuss the other spirits, because they were already mentioned in the general sketch.

769 [636] The worship of the souls of the deceased deserves
775 special consideration since the sanctity of the crocodiles, which
825 is found in many places on southern Celebes, is connected with
782 it. It is believed that the souls reside in these animals after
824 death. In the eastern districts, in Boeloekoempa, eels are regarded in the same way. Like the crocodiles, at the sound of metal cymbals, they come on land and feast on the chicken-
782 drumsticks that are given to them, especially by women who
776 yearn for the joys of motherhood. The most peculiar worship on